

*Glory to the Father and to the Son and to the Holy Spirit
Mary, Seat of Wisdom, Pray for us.*

**Vancouver Christ the King Monastery
Lecture 5: Thursday, January 5 afternoon**

Hierarchical Science Provides Integral Complementarity of Men and Women: Bernard Lonergan

In another important development, the first English translation of Von Hildebrand's book *Die Ehe, On Marriage* was published in 1942.¹ **Bernard Lonergan (1904-1984)** immediately wrote a review of it for *The Canadian Register* (Quebec Edition) on May 23, 1942. He then quickly adopted the word 'complementary' to describe man-woman relations in his 1943 essay, "Finality, Love, Marriage."² Here we see an example of the seventh criteria of Newman for the true development of an idea from its corruptions and perversions. Again, in Newman's words:

It has been observed already that a strict correspondence between the various members of a development, and those of the doctrine from which it is derived, is more than we have any right to expect. The bodily structure of a grown man is not merely that of a magnified boy; he differs from what he was in his make and proportions; still manhood is the perfection of boyhood, adding something of its own, yet keeping what it finds... This character of addition, --- that is, of a change which is in one sense real and perceptible, yet without loss or reversal of what was before, but, on the contrary, protective and confirmative of it, --- in many respects and in a special way belongs to Christianity.³

While Lonergan will reject the ancient and medieval notion that a form is always immaterial, and introduce lower material forms for lower kinds of living things, and he will also reject the erroneous empirical claim that the female only provides unformed material to conception, by incorporating the scientific evidence from the empirical observations of advanced

¹ Dietrich von Hildebrand, *Marriage* (London/New York: Longmans, Green, 1942).

² Bernard Lonergan, "Finality, Love, Marriage," *Theological Studies* 4 (1943): 477-510. Reprinted in *Collected Works of Bernard Lonergan, Collection*, eds. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1967/1988): 17-52.

³ Newman, *An Essay on the Development of Christian Doctrine*, 419-420.

microscopes from the 18th century on, he will none-the-less keep the fundamental metaphysical principle of *hylomorphism*, or the form/matter composite structure of a woman and a man in tact. This structure will finally produce the evidence of a true biological complementarity of woman and man in generation.

Lonergan distinguished three different hierarchally-arranged levels of relation of man and woman: the lowest is the spontaneous sexual level, the middle is the level of the male and female human being—of friendship, rational life, and virtue; and the highest level is the level of grace— in charity between husband and wife and participation in the mystical communion of persons.

Keeping in mind, that for Lonergan, the higher levels organize the lower ones, complementarity at the lowest level is described as follows:

[Sex] is a bias and orientation in a large number of potencies, **a typical and complementarity differentiation within the species**, with a material basis in a difference in the number of chromosomes, with a regulator in the secretions of the endocrinal glands, with manifestations not only in anatomical structure and physiological function but also in the totality of vital, psychic, sensitive, emotional characters and consequently, though not formally, in the higher nonorganic activities of reason and rational appetite. But for all its complexity sex remains on the level of spontaneous nature, and there, clearly, one may easily recognize that in all its aspects it definitely, if not exclusively, has a role in the process from fecundity to adult offspring. For elementally sex is a difference added to fecundity, **dividing it into two complementary semifecundities...⁴**

On the level of spontaneous nature, then, Lonergan identifies the complementary ways that male and female human beings provide genetic material for generation. He does not stop there, however, because of his understanding of the hierarchically structured order within a female human being and a male human being. The complementary semifecundities are then understood through the higher principles of organization within a woman and a man.

⁴ Lonergan, "Finality, Love, Marriage," 42-43. Bold my emphasis.

This is how Lonergan describes the dynamism of the middle level of analysis of gender complementarity:

More prominently, sex is the principle of reunion of the divided semifecundities, bringing together on the level of sensitive attraction and local motion what had been separated and placed in different beings on the level of physiology. Finally, sex unites not only the semifecundities of spermatozoon and ovum but also their bearers: **it makes male and female complementarity beings**, postulating their life in common, automatically setting up a division of labor in this life, and automatically providing offspring with a home, that is, with an environmental womb for infancy, childhood, and adolescence. ... *

Still, what from one viewpoint is merely instrumental may from another be act and perfection and therefore end. ... [I]n man the upward drive is to the human and personalist aspects of marriage, to projections from fecundity and sex to the levels of reason and grace. ... Man is rational. Even if often reason is no more than the mere servant of irreflective appetite, even then the actuation of bisexual [i.e., male and female], fecundity is a friendship of pleasure and mutual advantage. But, as Aristotle observed, husband and wife have only to be decent people for their friendship to be one of virtue [*Ethics*, VIII, 12, 1162a 25], that is, one based upon the objective loveliness of qualities of mind and character. ... Such, then, is the dispositive upward tendency of sex to human friendship, an upthrust that is realized when even a mediocre life of knowledge and virtue sets up a human friendship to incorporate on the level of reason an actuation of *erôs* and sex. But in like manner the life of grace embracing this friendship effects a further projection to the supernatural level, namely, the special order of charity that obtains between husband and wife.⁵

By the time that Bernard Lonergan published his main philosophical work *Insight*, in 1957, he had adopted the notion of 'complementarity' to describe many different kinds of models of explanation. His theory of emergent probability explained how conjugate forms organized by a central form were in hierarchical levels with in the human person which are studied moving from the sciences of physics, to chemistry, to biology, to psychology, to philosophy, to theology. *

⁵ Lonergan, "Finality, Love, Marriage," 43-44. Letters symbolizing the different factors that Lonergan uses to illustrate the interactions among factors on the different levels in a pictogram have been deleted from these paragraphs. It is available in the article at 42.

[Appendix 5]

Loneragan's Metaphysics of Gender Differentiation and Complementarity

Field	Kind of Form	Investigates	Finds	Category	Complementarity
Theology	Analogically conjoined forms of spiritual realities.	Spiritual realities: God and relations of Divine and human beings.	Women and men created and called to enter into a communion of persons by free choice and repeated acts of self gift to another person or persons in space/time and in eternal life.	The Divine Communion of Persons as analogous (alike and different) to human communion of persons.	In personalist aspects of marriage through grace and united by charity.
Philosophy	Immaterial central form and conjugate forms of intelligence and material realities in the woman and man.	Intellectual realities: The person; the soul as the form of the body; intelligence and decision; interpersonal search for the common good.	A man or a woman defines himself or herself as a particular kind of man or a particular kind of woman by the choices he or she makes in relation with others in friendship, contracts, and the good life. Choice of particular sexual act (or not) in relation to the true and the good.	Existential self definition as an individual woman or man in relation with others, sometimes by contract.	Woman and man as complementary beings able to enter into friendships. With a complementary differentiation within the species... consequently, though not formally, in the higher nonorganic activities of reason and rational appetite united by friendships.
Anthro- pology Sociology Political Science Linguistics	Analogical immaterial and material conjugate forms.	Intercultural realities: Patterns of interaction among human beings in families, society, governments, languages and cultures.	Development of integrated gender identity in a woman or a man in interpersonal relations through incultured education of children to adulthood.	Influences on a woman's identity and on a man's identity through language, history, culture, society, etc.	Women and men viewing one another through the bias of sex/gender identity.

Human Psychology ----- Animal psychology	Immaterial and material conjugate forms. ----- Material conjugate forms	Intelligence, psychic realities: Consciousness-sensations, passions, instincts, desires, and behavior. ----- The same as above without intelligence.	Psychological identification as male or female organizes behavior of the reproductive system. Sexual attraction with vital, psychic, sensitive, and emotional characteristics.	Male or female identity through the conscious lived experience of the body, memory, etc.	A complementary differentiation of woman and man within the species... in the totality of vital, psychic, sensitive, emotional characteristics united by <i>eros</i> .
Biology	Material conjugate forms	Organic realities: Physiology systems; genes; anatomy including the endocrinal glands.	Reproductive system; chromosomes; anatomy and biological fecundity. The male and female reproductive systems produce and organize male and female hormones.	Male and female fertility-xx and xy chromosomes; and primary and secondary sexual characteristics.	Sex [gender] differentiation as two complementary semifecundities. A complementary differentiation of male and female within the species, with a material basis in a difference in the number of chromosomes, with a regulator in the secretions of the endocrinal glands, with manifestations in anatomical structure and physiological function .
Chemistry	Material conjugate forms.	Chemical realities: Compounds and reactions.	Hormone molecules organize hydrogen atoms at higher level: androgens, testosterone, and estrogens.	Male and female hormones.	

Physics	Material conjugate forms.	Physical realities: Atoms and subatomic particles.	Structure of hydrogen atom: "Some things never change" - each hydrogen atom 14 billion years old.	No difference by sex/gender in the 10^{27} hydrogen atoms in an average adult.	
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✂ *The Polish Development of Complementarity: MA Krapiec and Karol Wojtyla's Lublin Existential Thomist Personalism*

In 1934 Emmanuel Mounier published an article in a Polish review (*Wiadomosci Literackie*) describing the personalist movement France. *The Personalist Manifesto* was translated into Polish and distributed underground in Poland during World War II. After the war, in May 1946, Mounier was invited to lecture at Cracow Jagallonian University while Karol Wojtyla was a new seminarian studying there. It is not surprising then that in the summer of 1947, Wojtyla, who was studying in Rome and living at the Belgian College, decided to go to France to study the worker-priest movement. John Paul II tells us directly in *Gift and Mystery* that "My formation within the cultural horizon of personalism also gave me a deeper awareness of how each individual is a unique person."⁶

A second connection to a Polish philosophy of woman came through the phenomenologist Roman Ingarden (1893-1970) and his intimate intellectual friendship with Edith Stein. They were graduate students together under Husserl and Ingarden became a mentor of the young Karol Wojtyla in Cracow. Alasdair MacIntyre, in *Edith Stein: A Philosophical Prologue, 1913-1922*, often refers to the relation between the two intellectual friends. For

⁶ John Paul II, *Gift and Mystery: On the Fiftieth Anniversary of My Priestly Ordination* (New York: Doubleday, 1996), 94.

example, between 1913-1916, "On her visit to Heidelberg, ...she also deepened her friendship with Roman Ingarden ...[who] was two years younger than Stein;" and from 1916-1922 after the war, "Roman Ingarden, on whom Stein had relied heavily for intellectual support— returned to a newly independent Poland."⁷

Ingarden described his relation with Stein as follows:

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...we conversed together every day [1916-1917] on many subjects, but especially on various details of her personal activities as an assistant [to Husserl]....When eventually I went for several months to my own country, a lively correspondence took place between us. [When] I came back to Freiburg [1917-1918]...[h]ardly a day passed during that period in which we did not meet and talk together. Having passed my doctor's degree examination I returned to Cracow, and from that time till the outbreak of war in 1939 we met only twice; ...but during the whole of that period we continually wrote letters to each other. After the end of the war I was told that she had been killed.⁸

In a letter written in 1940 from the Carmel in Echt, Holland, Sister Benedicta asked if there were any information during the war about "Ingarden and his four sons?"⁹

Roman Ingarden ended up in Crakow, where **Karol Wojtyla** made his acquaintance and likely learned much about Edith Stein's philosophy through him. Later, as John Paul II, he reflected back on his years as Cardinal Archbishop of Krakow: "In Kraków I also tried to maintain a good rapport with the philosophers: Roman Ingarden.... My personal philosophical outlook moves, so to speak, between two poles: Aristotelian Thomism and phenomenology. I was particularly interested in Edith Stein, an extraordinary figure, for her life story as well as her philosophy."¹⁰

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⁷ Alasdair MacIntyre, *A Philosophical Prologue, 1913-1922* (Lanham/Oxford: Rowman and Littlefield Publishers, Inc., 2006), 74 and 90.

⁸ Roman Ingarden, "Edith Stein On Her Activity as an Assistant of Edmund Husserl: Extracts from the Letters of Edith Stein with a Commentary and Introductory Remarks," *Philosophy and Phenomenological Research*, vol. 23, no.2 (December 1962): 155-75. Bold my emphasis.

⁹ Stein, *Self-Portrait in Letters*, #315, 326.

¹⁰ John Paul II, *Rise, Let us be On Our Way* (New York: Warner Books, 2004), 90.

In my view, it is likely that the formal elements of Edith Stein's concept of woman were transmitted through her graduate student friend Roman Ingarden to Karol Wojtyla, who then read her works and adopted central aspects of their form while rejecting core components of some of the contents in elaborating his own personalist concept of woman. One particular point of disagreement is found in that Wojtyla/John Paul II never accepted Stein's view that a woman could have masculine characteristics or a man feminine characteristics. Instead, he consistently maintained that masculine means the way that a man acts in the world and feminine means the way a woman acts in the world.¹¹

* In 1954 Karol Wojtyla was hired by M.A. Krapiec, OP Professor of Metaphysics and Dean of Philosophy, to teach Ethics at the Catholic University of Lublin, a post he held for 22 years, travelling overnight Sunday to teach all day Mondays, even when he was Archbishop of Cracow. As described in the Second Cardinal Stafford Lecture, Krapiec had provided a new metaphysical foundation for existential analogies, a principle that Wojtyla assumed in his developed personalist philosophy. As summarized by George Weigel:

* Personalism was thus the ground on which John Paul could insist that "Christianity is not an opinion" or a set of propositions, but rather, "Christianity is Christ! It is a Person."... As for the Church itself, it was a privileged embodiment in history of the *communio personarum*, the communion of persons, that is both a longing of the human heart and a sign of the interior life of God the Holy Trinity.^{12\}

Lublin existential personalism also demonstrated a chronic vigor for the true development of the idea of complementarity of woman and man from its corruptions and perversions. In 1960 the young priest, Karol Wojtyla published his first major work on ethics in

¹¹ My own position has grown steadily towards that of Karol Wojtyla/ John Paul II, as will be argued in a later chapter in this book.

¹² George Weigel, *The End and the Beginning: Pope John Paul II--The Victory of Freedom, the Last Years, the Legacy* (New York: Doubleday, 2010., 473.

marriage entitled, Love and Responsibility. Already new roots for man-woman integral complementarity were being put down. Marriage is describe as having a “distinctive interpersonal structure;” with laws “derived from the principles of the personalistic norm, for only in this way can the genuinely personal character of a union of two persons be ensured.”¹³ The personalistic norm claims that one should always treat another person as an end in the self, and never only as a means.

In Love and Responsibility Wojtyla also considers what will become a biological foundation for woman’s unique approach to another person, namely that by a woman’s ovulation from puberty to menopause she has a monthly rhythm that disposes her to welcome new life, even if she never becomes pregnant. Woman’s lived experience of ovulation from puberty to menopause is “the origin of the maternal instinct” or natural orientation of woman toward another human being.¹⁴ Man has a different biological foundation for his unique identity as a father. It is important to note that for Wojtyla, nature does not determine identity, which must also include acts of will and intelligence. He identifies a challenge for man, to overcome all utilitarian propensities to use a woman for her sensual value to him, and alternately the challenge for woman to overcome all utilitarian propensities to use a man for his sentimental value to her.¹⁵

Integration, a key element in integral gender complementarity, is introduced: love “aims not only at integration ‘within’ the person but at integration ‘between’ persons; ... ‘integration’ means ‘making whole,’ ... [and it] relies on the primary elements of the human spirit — freedom and truth.”¹⁶ (116).” In 1969, Wojtyla provided a metaphysical foundation for integration in The

¹³ Karol Wojtyla, Love and Responsibility (San Francisco: Ignatius Press, 1993), 218-19.

¹⁴ Wojtyla, Love and Responsibility, 280.

¹⁵ Wojtyla, Love and Responsibility, 104-14.

¹⁶ Karol Wojtyla, The Acting Person (Dordrecht: D. Reidel, 1969), 116.

Acting Person, by retrieving the hylomorphism of Thomas Aquinas. He stated his intention to “rethink anew the dynamic human reality” this medieval theory contained.¹⁷ Wojtyla argued that “integration complements transcendence and ... they thus form a dynamic ‘person-action-whole’, and that without integration transcendence (i.e., going forth into the world and forming the self by personal acts) remains... suspended...”¹⁸

With the beginnings of a personalist structure of human relations established, in 1974-1975 Wojtyla presented a theological framework for a genuine communion of persons in two lectures: “The Family as a Community of Persons” and “Parenthood as a Communion of Persons.”¹⁹ He joined the mystery of human communities called to grow in likeness of the Divine Communion of Persons, with an integration of the biological and personal dynamics of man and woman in marriage and in the family. He also wrote a draft of a series of audiences on Genesis complete with sub-headings, which he then gave publically after he was elected Pope on October 16, 1978.²⁰

Integral Complementarity for the Universal Church—Pope John Paul II 1979-1995

By way of introduction to the teachings of the universal Church about women’s and men’s respective identities, within the year of being elected on October 16, 1978 Pope John Paul

¹⁷ Wojtyla, *The Acting Person*, 203.

¹⁸ Wojtyla, *The Acting Person*, 190.

¹⁹ Karol Wojtyla, “The Family as a Community of Persons,” and “Parenthood as a Community of Persons,” in *Person and Community: Selected Essays* (San Francisco: Peter Lang, 1993), chapters 21-22, 315-42.

²⁰ For a detailed discussion of the original drafts and final translations see Michael Waldstein, introduction to John Paul II: *Man and Woman He Created Them: A Theology of the Body*, trans. Michael Waldstein (Boston: Pauline Books and Media, 2006), 1-22.

II (previously Karol Cardinal Wojtyla) gave a series of **Audiences** in which he analyzed man-woman complementarity, as revealed in *Genesis*. In his words:

...in the light of this text we understand that the knowledge of man passes through masculinity and femininity, which are, as it were two “incarnations” of the same metaphysical solitude before God and the world—two reciprocally completing ways of “being a body” and at the same time of being human—as two complementary dimensions of self-knowledge and self-determination and, at the same time, two complementarity ways of being conscious of the meaning of the body.²¹ ✕

Asserting that God created man and woman equal as human beings and equal as persons, he defended the first principle of integral complementarity. Stating that man and woman are two significantly different ways of being persons in the world, he defended the second principle of integral complementarity. Demonstrating how a man and a woman are called by God into a union of love in marriage, he proclaimed the vocational dimension of integral complementarity.²²

In his 1988 *Apostolic Letter On the Dignity and Vocation of Women* and his 1989 *Apostolic Exhortation on St. Joseph, Guardian of the Redeemer*, John Paul II began to elaborate foundational principles for three kinds of integral complementarity: 1) wife and husband in marriage, 2) mother and father in family, and 3) men's and women's vocations to human and spiritual parenthood. His elaborations affirmed principles directly counter to those prevalent in traditional polarity and unisex theories of man-woman relation in marriage, family, and vocations. ✕

While many have argued in the past that *Genesis* suggests a subordination or inequality of woman in relation to man, John Paul II emphasizes the fundamental equality and dignity of ✕

²¹ John Paul II, *Man and Woman He Created Them A Theology of the Body*, General Audience of November 21, 1979, 166.

²² John Paul II, *Original Unity of Man and Woman: Catechesis on the Book of Genesis* (Boston: St. Paul Editions, 1981), (October 24, November 14, 21, and December 12, 1979), 61-91.

woman and man. Having already prepared the ground-work for this claim in his Wednesday audiences of 1979-81,²³ in section #6 of *Mulieris Dignitatem*, he states unequivocally and with emphasis in italics: "[B]oth man and woman are human beings to an equal degree, both are created in God's image;" and "Man is a person, man and woman equally so, since both were created in the image and likeness of God." Then to be sure that his reader gets the point, he adds: "The biblical text provides sufficient bases for recognizing the essential equality of man and woman from the point of view of their humanity. From the very beginning, both are persons, unlike the other living beings in the world about them. The woman is another 'I' in a common humanity." By these repeated statements about women and men as human beings, as persons, as sharing a common humanity, Pope John Paul II has defended the first premise of what I call an "integral gender complementarity," namely the fundamental equality of dignity and worth of the two complement beings.

The second premise for integral gender complementarity is the identification of the significant differentiation of woman and man. The third premise for integral gender complementarity is the synergetic effects of their union in interpersonal relation. In section #7 the remaining two premises are clearly stated. Consider the following passage:

To be human means to be called to interpersonal communion. The text of Genesis 2: 18-25 shows that marriage is the first and, in a sense, the fundamental dimension of this call. But it is not the only one. The whole of human history unfolds within the context of this call. In this history, on the basis of the principle of mutually being "for" the other, in interpersonal "communion," there develops within humanity itself, in accordance with God's will, the integration of what is "masculine" and what is "feminine."

²³ For these detailed studies, see John Paul II, *Original Unity of Man and Woman: Catechesis on the Book of Genesis* (Boston: Daughters of St. Paul, 1981); John Paul II, *The Theology of the Body: Human Love in the Divine Plan* (Boston: Pauline Books and Media, 1997); and Mary Shivanandan, *Crossing the Threshold of Love: Contemporary Marriage in the Light of John Paul II's Anthropology* (Edinburgh: T and T Clark, 1999).

Here we discover the introduction of the significant differentiation between what is masculine and what is feminine, at the same time as we see a “call” to interpersonal communion. Further, marriage is the first and most fundamental dimension of this call, but not the only dimension. The Pope has not yet specified the essential characteristics that distinguish the masculine from feminine, but he has introduced them as significant at the same time as he states that interpersonal communion is called for in persons who are associated with what is masculine and what is feminine.

Next, John Paul II describes how this interpersonal communion is analogous to the communion among the Divine Persons in the Holy Trinity: “This ‘unity of the two,’ which is a sign of interpersonal communion, shows that the creation of man is also marked by a certain likeness to the divine communion (*‘communio’*). This likeness is a quality of the personal being of both man and woman, and is also a call and a task”(7). John Paul II appears to be making a distinction between the image of God which is found in each individual man and woman, created with an intellect and will, and the likeness of God which is more clearly seen in a communion of human persons called to become a living sign of the *communio* among Divine Persons

We have here an indication of two further directions that John Paul II will develop in his famous paragraph #99 of the 1995 Encyclical *On the Gospel of Life*. He begins with the following:

In transforming culture so that it supports life, women occupy a place, in thought and action, which is unique and decisive. It depends on them to promote a ‘new feminism’ which rejects the temptation of imitating models of ‘male domination,’ in order to acknowledge and affirm the true genius of women in every aspect of the life of society, and overcome all discrimination, violence, and exploitation.²⁴

²⁴ John Paul II, Encyclical *Evangelium Vitae* (On the Gospel of Life) (1995), #99. My emphasis.

The Pope was attempting to protect the genuine uniqueness of woman's identity (what he calls her "own feminine 'originality'"). He warns her of the danger of assuming a particular characteristic of man's identity, namely the tendency towards domination of another person. Following this line of thought, Mary Ann Glendon, in her essay on "What Happened at Beijing" addressed the tendency of first world women who sought to impose their positions about contraception, abortion, and women's reproduction on third world women as a kind of new colonialism.²⁵

At the same time, as these new directions are opened up for our reflection, John Paul II specified that both recognizing specified inheritances of original sin and acting to purify them is part of our universal call to holiness: "The inheritance of sin suggested by the words of the Bible—'Your desire shall be for your husband, and he shall rule over you'—can be conquered only by following this path. The overcoming of this evil inheritance is, generation after generation, the task of every human being, whether woman or man."²⁶

It should be noted again that John Paul II never suggested that a man has a feminine side or a woman a masculine side of their identity. Instead John Paul elaborates different ways a woman discovers and fulfils her femininity in motherhood, and a man discovers and fulfils his masculinity in fatherhood. Continuing to build on his earlier philosophical foundations, he states that "motherhood implies from the beginning a special openness to the new person: and this is precisely the woman's 'part' (#18)." Yet, this aspect of motherhood is not a biological

²⁵ Mary Ann Glendon, "What Happened at Beijing," in *Traditions in Turmoil* (Ann Arbor, Mi.: Sapientia Press, 2006), 105-13.

²⁶ The text continues directly focusing on man: "For whenever man is responsible for offending a woman's personal dignity and vocation, he acts contrary to his own personal dignity and his own vocation.", #10.

determinism, because "motherhood is linked to the personal structure of the woman and to the personal dimension of the gift (#18)."

The next augmentation of John Paul II's man-woman integral complementarity occurred in 1995 in the context of the Beijing United Nations Fourth World Meeting on Women. In his *Letter to Women* the significant difference between men and women is identified by Pope John Paul as ontological, rooted in their very being as a human persons: "womanhood and manhood are complementarity not only from the physical and psychological points of view, but also from the ontological."²⁷ Integral complementarity is emphasized as again standing against traditional polarity, fractional complementarity, and unisex positions.

The *Holy See's Position Paper for Beijing* proposes four integrated categories through which the ontological complementarity of men and women can be analyzed: "Women and men are the illustration of a biological, individual, personal and spiritual complementarity."²⁸ This complementarity is always not as fractional parts of a man and a woman who in relation make up only a 'single human being.' but rather, of a man and woman as two concrete and integrated human persons in synergetic relations of mutual self-gift.

²⁷ John Paul II, *Letter to Women*, 52, #7.

²⁸ John Paul II, *Holy See's Position Paper for Beijing* (August 25, 1995) 1.1. Available from www.priestsforlife.org/magisterium/navarrobeijing08-25-95.htm See also Sr. Prudence Allen, "Integral Sex Complementarity and the Theology of Communion" *Communio* 17 (winter 1990): 523-544.

[Appendix 6]

KAROL WOJTYLA/JOHN PAUL II

Integral Gender Complementarity
Philosophical Aspects

WOMAN

MAN

<p>1. Female corporeal structure oriented towards supporting growth of new life within as mother</p> <p>A. By ovulation from puberty to menopause</p> <p>B. Reinforced by pregnancy and birth</p> <p>2. Psycho-emotive consciousness of this bodily experience is the origin of the maternal instinct which makes women capable of being open to another human being</p>	<p><u>Biological Complementarity</u></p> <p><u>Female/Male Structure</u></p> <p>Hylomorphism</p> <p>consciousness</p> <p>external and internal sensitive powers (emotions)</p>	<p>1. Male corporeal structure oriented towards reproducing by detachment of seed as father</p> <p>2. A man remains outside the process of pregnancy and birth and so has to learn his fatherhood from the mother.</p>
<p>1. With the intellect and will, a woman decides how she will act as a woman.</p> <p>2. A woman can chose to access her maternal instinct or to reject it (as in the case of abortion).</p> <p>3. Feminine is a woman's way of being in the world.</p> <p>4. A woman's femininity is fulfilled by different forms of maternity.</p>	<p><u>Individual Complementarity</u></p> <p><u>Woman/Man Structure</u></p> <p>Faculties:</p> <p>intellect</p> <p>will</p>	<p>1. With the intellect and will, a man decides how he will act as a man</p> <p>2. A man can chose to learn from women how to be open to another person or to remain closed.</p> <p>3. Masculine is a mans' way of being in the world.</p> <p>4. A man's masculinity is fulfilled by different forms of paternity.</p>

<ol style="list-style-type: none"> 1. A woman's part is to receive new life and to pay attention to the person in all circumstances. 2. Women need to overcome all utilitarian tendency to use men for sentiment. 3. A woman's genius is to bring the dynamism of attention to the dignity of the person into all situations in society 4. Women should use their feminine genius to overcome all discrimination, violence, or exploitation in union with old feminism 5. Women should discover their feminine genius to support the human person in all areas in which they have a sphere of influence to contribute their part to new feminism 	<p align="center"><u>Personal Complementarity</u></p> <p align="center"><u>Man-Woman Relational Structure</u></p> <p align="center">The law of the gift</p> <p align="center">Applied to Old and to New Feminism</p>	<ol style="list-style-type: none"> 1. A man's part is to protect new life and provide for its development. 2. Men need to overcome all utilitarian tendency to use women for sensuality. 3. Man's dominion (not domination) in the world is built up by their genius in culture, education, and technology, and efficiency. 4. Men should use their masculine genius to overcome all discrimination, violence, or exploitation in union with old feminism 5. Men should coordinate their masculine genius with women's feminine genius to support a culture of life as their contribution to building a new feminism
<ol style="list-style-type: none"> 1. The Blessed Virgin Mary became a mother by conceiving Jesus in her body after accepting him with her intellect and will. 2. God entrusts the human being to women in every circumstance 3. The Father of lies waits to destroy the human being and can fool a woman into killing the human being entrusted to her 4. Women's part is to confront the culture of death by choosing to affirm life in every circumstance. 	<p align="center"><u>Spiritual Complementarity</u></p> <p align="center"><u>Relation to God</u></p> <p align="center">Communion of persons in likeness to Divine Communion of Persons</p> <p align="center">Culture of Life vs. Culture of Death</p>	<ol style="list-style-type: none"> 1. St. Joseph became a father by adopting Jesus with an act of his intellect and will. 2. Man called by God to protect and provide for new life in every circumstance. 3. The father of lies can fool a man into destroying life by abandoning a woman or forcing her into killing it 4. Man's part is to confront the culture of death by choosing to affirm life in every circumstance
	<p align="center">Ontological Complementarity</p> <p align="center">Integration of 4 levels</p> <p align="center">Biological Individual Personal Spiritual</p> <p align="center">Man-Woman Complementarity</p>	

Break and Discussion

✕ III. *The Battle for the Human Person and for Integral Gender Complementarity Continues*

While theologians speak about heresies, philosophers speak about errors, distortions, and decays. In the face of these tests for the living idea of integral complementarity of woman and man, time will tell whether there is adequate vigor in those defending the *hylomorphic* foundation and each of the essential elements of integral complementarity to revitalize its defense in the face of corruptions or perversions of its truth. In describing this seventh criteria

Newman offers the following:

✕ We have arrived at length at the seventh and last test, which was laid down when we started, for distinguishing the true development of an idea from its corruptions and perversions: it is this. A corruption, if vigorous, is of brief duration, runs itself out quickly, and ends in death; on the other hand, if it lasts it fails in vigour and passes into a decay. This general law gives us additional assistance in determining the character of the developments of Christianity commonly called Catholic.²⁹

Counter Arguments and Responses to Integral Gender Complementarity

Once complementarity of woman and man became stabilized in Catholic thought, a new development occurred. Other groups began to draw upon the positive connotation of the word, at

²⁹ Newman, *An Essay on the Development of Christian Doctrine*, 437.

attach itself to, and it usually destroys the host cell or ^{vs} ends its normal activities before moving on to infect another cell.⁵⁰

Adopted by Feminists

The original promoters of sex and gender ideologies were not educated in the academic field of perennial philosophy. Instead they worked in areas of pseudo-science and social sciences such as anthropology. The next phase of gender ideology is formed by persons almost all in social sciences, literature, or politics. Again these authors were really not engaged with traditional philosophers or theologians during this phase when gender ideology mutated from a more isolated phenomenon into the broader culture of the women's movement.

Break and Discussion

⁵⁰ See Introduction to viruses: "... most virus infections eventually result in the death of the host cell...(cell 'suicide')...; and often cell death is caused by cessation of its normal activity..." Available from http://en.wikipedia.org/wiki/Introduction_to_viruses [accessed 2/6/12]. 1 of 1.

New Vigor for the Living Idea of Integral Complementarity of Men and Women

In the early twentieth century we begin to see another unusual phenomena: a great intellectual renewal in Catholic philosophy joining many new converts to the Catholic faith along with the steady work of philosophers who were brought up Catholic. The philosophers who converted to the Catholic faith include: Jacques and Raisa Maritain (1906), Dietrich von Hildebrand (1914) and Edith Stein (1922) and Gabriel Marcel (1929). Philosophers brought up in the Catholic faith who renewed Catholic philosophy include: Emmanuel Mounier who led the way in French Personalism. Then the Jesuit Bernard Lonergan in Canada, the Polish Dominican MA Krapiec, with the Diocesan priest Karol Wojtyla continued integrating neoThomism with contemporary science, metaphysics, ethics and politics in Lublin existential personalism.

The collaboration of these historical persons and events provided an extraordinary momentum towards establishing new and deeper foundations for an integral gender complementarity. In fact, when Karol Wojtyla began his first public audiences as Pope John Paul II in 1979, the integral complementarity of man and woman finally achieved its stable foundations so that it could become the official teaching of the universal Church. The tiny living idea that had first been stated by St. Augustine as true in heaven was now proclaimed as an obligation for women and men on earth.

In these final stages we will see that the living idea of integral complementarity of women and man fulfill the last four steps of Newman's test for a true development: logical sequence in fidelity of development; anticipation of its future in favor of ethical and political development; conservative action on its past, of its original form when corruption tends to its

destruction, and chronic vigor of a true development of an idea from its corruption and perversions.

In this next section we will see how a rich set of examples fulfill Newman's fourth test of fidelity in true development: logical sequence:

Logical Sequence has been set down above as a fourth test of fidelity in development, and shall now be briefly illustrated in the history of Christian doctrine. That is, I mean to give instances of one doctrine leading to another; so that, if the former be admitted, the latter can hardly be denied, and the latter can hardly be called a corruption without taking exception to the former.⁵¹

* Living Complementarity in Thomistic Study Circles and Retreats: Jacques and Raissa Maritain

In 1906 Raissa Maritain, of Jewish parentage, and Jacques Maritain, with no religious background, were Baptized and received into the Catholic Church. The Maritains developed a renewed Thomism to provide a metaphysical foundation for ethical, and political Catholic philosophy. Together they set up study groups which were living examples of the integral complementarity of women and men. Jacques Maritain describes the dynamics of the Thomistic Study Circles and Annual Retreats that he and Raissa provided at Meudon:

* ...those who attended them formed a most varied ensemble. There were young persons and old persons, male students and female students, and professors — laymen (in the majority), priests and religious—professional philosophers, doctors, poets, musicians, men engaged in practical life, those who were learned and those who were uneducated — Catholics (in the majority), but also unbelievers, Jews, Orthodox, Protestants.... The unity came either from a profound love, or from a more or less great interest in Thomistic thought. It came also from the climate of friendship and of liberty in which all were received.

They did not go to class... They were received into the hearth of a family, they were the guests of Raissa Maritain. Such meetings and such a work in common are inconceivable without a feminine atmosphere. ... Without her [Raissa]—and without her little sister—[Vera] there would have been no Thomist circles, any more than there would have been a Meudon (any more than there would have been a Jacques Maritain).⁵²

⁵¹ Newman, *An Essay on the Development of Christian Doctrine*, 383.

⁵² See Jacques Maritain, "Thomist Study Circles and Their Annual Retreats (1919-1939)," chapter 5 in *Notebooks*, trans. Joseph W. Evans (Albany, New York: Magi Books, Inc., 1984), 133-185, here 134-135, for his personal journals on the purposes and persons present at various meetings.

What we see provided here is an experience of complementary relations among women and men which began to flower in philosophical works and renewed Catholic thought.

The Maritains also focused in their marriage on the bond of relation between a man and a woman. Raïssa began with her 1924 *Journal* entry, continued with her book *We Have Been Friends Together*, and Jacques added his own views in "Love and Friendship" to complement those his wife had written earlier.⁵³ In her entry for Easter Sunday, April 20, 1924 Raïssa writes the following:

The essence of Love is in the communication of oneself, with fullness of joy and delight in the possession of the beloved. The essence of friendship is in desire for the good of one's friend, strong enough to sacrifice for him. God loves us with friendship by providing for all our necessities and by dying for us on the Cross. God loves us with love by making us participate in his nature by grace—by making the sanctified soul his dwelling.⁵⁴

Ten years later Raïssa reflected on the eschatological dimension of the friendship in her marriage to Jacques, when in an entry for 1934, she writes:

Death puts an end to the sacrament of marriage - for then another marriage becomes lawful, and a new sacrament of marriage....

But does there then remain nothing for heaven of the union of a husband and wife, faithful to each other till death? - What remains is what friendship may have created of purely spiritual union between them, of similarity of soul, of equality of merits, perhaps, in a life in which everything has been in common.⁵⁵

Jacques and Raïssa elevated Christian friendship to a very high level of love infusing it with all of the intensity that was first identified by Thomas Aquinas in his description of charity-friendship.

⁵³ Raïssa Maritain, *We Have Been Friends Together* (New York: Image, 1962); and "Love and Friendship (A Marginal note to the Journal de Raïssa) in *Collected Works of Jacques Maritain*, vol. XX: *Untrammelled Approaches*, chapter ix, On Moral Philosophy II, 165-197.

⁵⁴ *Raïssa's Journal: Presented by Jacques Maritain* (Albany, N.Y.: Magi Books, Inc., 1974), 162-63.

⁵⁵ Raïssa's entry, 230-231.

* Complementarity gets its name: Dietrich von Hildebrand

In 1914, Dietrich Von Hildebrand (1899-1977) converted from Evangelical Lutheranism to Roman Catholicism. In 1922, Niels Bohr, Jewish from his mother's side and Lutheran following his father's side, won the Nobel Prize in Physics. One year later in 1923 Dietrich von Hildebrand, gave a public lecture On Marriage (Die Ehe). Four years after that, in 1927 Niels Bohr during in a lecture in Lake Como, Italy for the very first time introduced the word 'complementarity', to describe the 'wave-particle complementary theory' of light.⁵⁶ Very early on Niels Bohr extended his principles of complementarity to fields other than physics. In particular, he considered how complementarity can be applied to biology, to psychology, and to inter-cultural anthropology. At the same time, Bohr did not apply the principle of complementarity to man-woman gender identities. To my knowledge, the first person to publish this extension was Dietrich von Hildebrand, who, in 1929 in Die Ehe used the word 'complementarity' (*Ergänzung*) twice in direct reference to man and woman.⁵⁷ When von Hildebrand expanded and expanded and published his lecture on marriage, he argued against the "terrible anti-personalism" of the age and that marriage occurs between a man and a woman who are "metaphysically" complementary persons.⁵⁸

Von Hildebrand's introduction of complementarity provides the foundation for a renewed hylomorphism because it is not a mention of complementary roles, complementary uses of the mind, or complementary bodies. Rather, he describes 'metaphysical complementarity persons.' If

⁵⁶ See Henry J. Folse, "The Birth of Complementarity," in *The Philosophy of Niels Bohr: The Framework of Complementarity* (Amsterdam/Oxford/New York/Tokyo: North-Holland Physics Publishing, 1985), chapter four, especially 104-127.

⁵⁷ I am grateful to John Crosby who verified in private correspondence with me March 12, 2006: "I checked the German of *Die Ehe* and I find that it does contain the language of complementarity."

⁵⁸ Dietrich von Hildebrand, *Marriage: The Mystery of Faithful Love* (Manchester, New Hampshire: Sophia Institute Press, 1991), 53-55. See also 13-15, and 21.

we think about the wave-particle complementarity in physics, we discover two aspects of the meaning of complementarity at this level of reality. Bohr argued that in order to understand light, we have to understand both how it acts like a particle and how it acts as a wave. By analogy we could say that in order to understand the human person, we need to understand both how a woman is a human person and a man is a human person. In this respect the analogy holds. However, in a second respect there is an important distinction, in that there is no relation between light as a particle and light as a wave, while the relation of free self-donation or free self-gift in friendship is essential in the complementarity of woman and man.

Dietrich Von Hildebrand continued to explore the nature of this complementary relations. He worked for many years on the importance of self-donating love, the dynamic or synergetic aspect of man-woman complementarity. In 1966 in *Man and Woman: Love and the Meaning of Intimacy* he characterized it as "more in a face-to face position than side-by side" so that "it is precisely the general dissimilarity in the nature of both which enables this deeper penetration into the soul of the other...a real complementary relationship."⁵⁹

In a recent translation of Dietrich von Hildebrand's life work on *The Nature of Love* John Crosby makes the following observation of an initial effect of Christian philosophy on Church documents: "By 1930 von Hildebrand had become an important voice in German Catholicism, perhaps best known for his pioneering work on man and woman and on marriage. One can trace the chapter on marriage in *Gaudium et spes* back to von Hildebrand's writings in the 20's in which he argued that the marital act has not only a procreative meaning but a no less significant unitive meaning."⁶⁰

⁵⁹ Dietrich von Hildebrand, *Man and Woman: Love and the Meaning of Intimacy* (Manchester, N.H.: Sophia Press, 1966/1992), 91.

⁶⁰ Dietrich von Hildebrand, *The Nature of Love* (South Bend, Indiana: St. Augustine's Press, 2009), 377.

✓ Complementary Feminine and Masculine Psyches: Edith Stein

Even though she never used the 'word' complementarity, St. Edith Stein identified gender differentiated aspects of woman's and man's psyches. Edith Stein and von Hildebrand had both been members of the Philosophical Society, composed of students studying under Husserl and Scheler in Göttingen from 1914.⁶¹ After her conversion to Catholicism from Judaism in 1922, by 1930 Edith Stein wrote about her collaboration with von Hildebrand in giving lectures at a conference in Salzburg, Austria.⁶² Her correspondence also reveals a great interest in the developments in physics, as she wrote to her friend Hedwig request her to send her information once she had entered the monastery of Carmel in Cologne.

In addition, Jacques and Raissa Maritain had invited Edith Stein, when she was a professor at the College Marianum in Münster in at the height of her research and lectures on the concept of woman, to attend some intellectual retreats of the Thomistic circle at Meudon. In one letter of 1932, Edith Stein writes to Jacques Maritain: "My heartfelt thanks for your kindness in sending me your important new work [*The Degrees of Knowledge*] To study it will be a great gain for me.... I recall with great pleasure the wonderful day in Juvisy and the hours spent in your home. With grateful and most cordial greetings to your dear wife (Raïssa)..."⁶³

In Stein's early essays on women we find her reacting against the unisex model of gender relation, in 1928 Edith Stein concluded that: "[t]he Suffragettes erred so far as to deny the

⁶¹ Edith Stein, *Life in a Jewish Family* (Washington DC: ICS Publications, 1986), 253-58.

⁶² Edith Stein, "Letter to Sr. Adelgundis Jaegerschmid, OSB," in *Self Portrait in Letters 1916-1942* (Washington DC: ICS Publications, 1993), 64.

⁶³ Edith Stein, *Self-Portrait in Letters*, #125, 124-25.

singularity of woman altogether....”⁶⁴ Using the phenomenological method Stein proposed essential characteristics of woman’s singular identity:

Her *point of view embraces the living and personal* rather than the objective;... she tends towards *wholeness and self-containment* in contrast to one-sided specialization;... [with an ability] to become a *complete person* oneself... whose faculties are developed and coexist in harmony; ... [who] helps others to become *complete human beings*; and in all contact with other persons, [who] *respects the complete human being*. ... Woman’s *intrinsic value* can contribute productively to the *national community* by her activities *in the home as well as in professional and public life*.⁶⁵

Stein’s philosophy of woman and man turned to a renewed Thomistic metaphysics to definitively reject Cartesian dualism and its effects. She affirmed the unity of the soul/body *composite*, and argued that the soul has priority in gender differentiation: “The insistence that the sexual differences are ‘stipulated by the body alone’ is questionable from various points of view. 1) If *anima = forma corporis*, then bodily differentiation constitutes an index of differentiation in the spirit. 2) Matter serves form, not the reverse. That strongly suggests that the difference in the psyche is the primary one.”⁶⁶ From the perspective of our consideration of woman as a form/matter composite, Stein’s work in the 1920’s-1930’s can be characterized as “a corrective reinterpretation of phenomenology in Thomistic terms,” ...it “provided a new context, one in which all experience is ascribed to a subject whose unity of body and soul is characterized in terms of Aristotelian and Thomistic concepts of form and matter.”⁶⁷

⁶⁴ Edith Stein, *Essays on Women*, Second Edition, Revised (Washington DC: ICS Publications, 1996), “Outline of Lecture given to Bavarian Catholic Women Teachers in Ludwifshafen on the Rhine, April 12, 1928.” Her italics. The beginning of this passage reads: “In the *beginning of the feminist movement*, it would hardly have been imaginable to consider this theme [The significance of Woman’s Intrinsic Value in National life]. At that time, the struggle for “Emancipation” was taking place; i.e., actually the goal aspired to was that of *individualism*: to enable women’s personalities to function freely by the opening up of all avenues in education and in the professions.” Introduction, 27-28

⁶⁵ Stein, *Essays on Women*, Introduction, 38-39. Her italics.

⁶⁶ Stein, “Letter to Sister Callista Kopf,” in *Self Portrait in Letters*, 99.

⁶⁷ *Ibid.*, 178 and 182.

* Stein also followed von Hildebrand in giving an extensive analysis of love as the “mutual self-giving of persons.”⁶⁸

Below is a chart summarizing Stein’s early views of woman-man psychic complementarity

⁶⁸ See Stein, *Finite and Eternal Being* (Washington DC: ICS Publications, 2002), 453-459.

[Appendix 4]

EDITH STEIN

**Fractional Gender Complementarity
Philosophical Aspects**

WOMAN**MAN**

<ol style="list-style-type: none"> 1. Soul more intensely connected to all parts of the body; 2. Female corporeal structure of the body oriented towards supporting growth of new life within as mother 	<p align="center">LIVED BODY SOUL UNITY</p> <p align="center"><u>Female/Male</u> Structure</p>	<ol style="list-style-type: none"> 1. Soul more detached from parts of the body; 2. Male corporeal structure of the body oriented towards reproducing by detachment of seed as father
<ol style="list-style-type: none"> 1. Receives world inwardly through emotions and more affected inwardly by the lived experience of the body; 2. Intellect judges world received emotionally through comprehension of value of an existent in its totality 3. Will emphasizes personal and holistic choices 	<p align="center">Faculties: sensitive (emotions) intellect will</p> <p align="center"><u>Feminine/Masculine</u> Structure</p> <p align="center">A woman, feminine by nature, should develop the masculine. A man, masculine by nature, should develop the feminine.</p>	<ol style="list-style-type: none"> 1. Receives world through intellect and less affected by the lived experience of the body; 2. Intellect judges the world received intellectually in a compartmentalized way; 3. Will emphasizes exterior, specialized choices
<ol style="list-style-type: none"> 1. Vocation to be mother 2. Woman's identity part of her soul and extended in her female body and feminine consciousness 3. Woman's fallen feminine condition tends towards possessiveness, greed, extreme curiosity, and slavish dependence 4. A woman can become balanced by education in masculine values and imitation of Jesus Christ 5. Mature maternity embraces value of the whole person and right development of beings surrounding her. 	<p align="center">Generative identity</p> <p align="center"><u>Woman/Man</u> Structure</p>	<ol style="list-style-type: none"> 1. Vocation to be father 2. Man's identity part of his soul and extended in his male body and masculine consciousness. 3. Man's fallen masculine condition tends towards domination of others, enslavement to work, over abstraction, detachment, and atrophy 4. A man can become balanced by education in feminine values and imitation of Jesus Christ 5. Mature paternity accepts obligation for mother and child on material and formative levels and encourages their higher aspirations

Two further examples of the fruit of intellectual friendships which occurred among these early Christian philosophers, whose genius advanced both the concept of woman and the notion of integral complementarity are found in Edith Stein's friendships with Gertrud von le Fort and with Hedwig Conrad-Martius.

Gertrud von le Fort (1876-1971), a Catholic convert in 1926, befriended Edith Stein when she was a teacher at the Pedagogical Institute in Münster.⁶⁹ Stein sent her a letter in 1933, just before she entered Carmel, inviting the Baroness to visit there and asking her: "I heard of **something very beautiful you have written about the nature of woman** [*Die Ewige Frau- The Eternal Woman*].⁷⁰ May I get to see that sometime?"⁷¹ Then shortly after her entrance the very next week, Edith Stein writes to Gertrud: "In my quiet cell, I have just finished reading your beautiful 'Praise of Mary.' It is in its proper place in Carmel. Thank you with all my heart."⁷² In both letters the new Carmelite postulant offered suggestions to Gertrud for helping her mother over the pain of her conversion to Catholicism and her entrance in religious life.

One year later in 1934, Sr. Teresa Benedicta writes to an Ursuline Sister that "Gertrud von le Fort visited us during her lecture tour. She found great joy in getting to know Carmel."⁷³ In 1931 Gertrud von le Fort had written a novel *Die Letzte am Schafott* [*The Song at the Scaffold*], about 16 Carmelites of Compiègne who were guillotined during the French Revolution.⁷⁴ Sister Benedicta offered Gertrud von le Fort the opportunity to have personal

⁶⁹ Le Fort describes her father as a Huguenot Kantian who was open to religious practices, but she was attracted to the comprehensive Catholic culture and essential unity of Christianity. See Ita O'Boyle, *Gertrud von le Fort: An Introduction to the Prose Work* (Fordham University Press, 1964), xii-xvi.

⁷⁰ Gertrud von le Fort, *The Eternal Woman: The Woman in Time Timeless Woman*, trans. Marie Cecilia Buehrle (Milwaukee: The Bruce Publishing Company, 1954). Bold my emphasis.

⁷¹ *Ibid.*, #156, 158.

⁷² *Ibid.*, #158, 159.

⁷³ *Ibid.*, #188, 193.

⁷⁴ Gertrude von le Fort, *The Song at the Scaffold*, trans. Olga Marx (New York, NY: Sheed and Ward, 1933). The text of her novel was transformed into a libretto by Georges Bermanos which became the play *Dialogues of the Carmelites* in 1950, and in 1957 Francis Poulenc's opera of the same title was premiered. Information available from Metropolitan Opera Archive, Dialogues des Carmélites.

experiences of Carmelite life, and she frequently prompted her to visit different Carmelite convents. The next year, in 1935, Sister Benedicta writes shortly after her retreat in Carmel:

Dear Baroness, Our retreat ended this morning. A retreat in Carmel—all that's lacking to make it heaven is one's holiness. My spiritual reading those days was your new book.... I find that, actually, **everything else that has been written about woman in the past decades is now superfluous. There is much written in your book that we already knew. But all that has now been taken back to its deepest roots and put into its place. And a line has been drawn under everything 'problematic.'**...

... We will just leave it to the Lord whether he will lead you back here sometime. Or perhaps when you travel to Breslau you can visit our little Carmel "Mater Gratiarum"[Mother of Grace] in Breslau-Pawelwitz... You will always have part of your home with us here"⁷⁵

Thus, while Gertrud von le Fort invited Edith Stein into a deeper experience of woman's identity through her beautiful literary writings about women, Sr. Teresa Benedicta of the Cross invited her into a deeper personal experience of the spiritual life as a Carmelite. They shared a love of metaphysics and of the importance of form. Le Fort writes towards the beginning of her book, *The Eternal Woman*: "**We cannot grasp the metaphysical except under the veil of form,** hence necessarily in the place where we find ourselves confined again to the lower level of the temporal and the relative. It is only great art in its supreme moments of inspiration that is capable of proclaiming under a transitory form the things that are unchanging."⁷⁶ In the correspondence of these two women we see the fruit of intellectual cooperation and spiritual friendship.

In our second example, **Hedwig Conrad-Martius (1888-1966)** corresponded with Edith Stein from at least 1918-1940. Their correspondence is characterized early on (1918) with a salutation of "Dear Frau Dr. Conrad" and signed "Best regards, Edith Stein;" and it developed

⁷⁵ Stein, *Self-Portrait in Letters*, #192, 196-7. Bold my emphasis.

⁷⁶ Le Fort, *The Eternal Woman*, 2. See also, Gertrud von le Fort, *The Veil of Veronica* (New York: AMS Press, 1970). See also, O'Boyle, Gertrud von le Fort, who observes that this was the first novel after her conversion to Catholicism, original entitled *The Roman Fountain*, 3-23. Bold my emphasis.

(1938) into the more intimate salutation of “Dear Hatti” and signed “In the love of Christ, your Benedicta.”⁷⁷ Hedwig Martius, completed her doctoral dissertation, *Die erkenntnistheoretischen Grundlagen des Positivismus*, on the subject of the ground of the theory of knowledge of positivisms under Husserl at Goettingen in 1912.⁷⁸ Since the university would not recognize her previous gymnasium diploma, her doctoral degree was awarded by the University of Munich instead.

Hedwig Conrad-Martius published several books and major articles on ontology and metaphysics establishing herself as “the ‘first lady’ of German philosophy.”⁷⁹ Hedwig Conrad-Martius finally secured a teaching position in philosophy at the University of Munich in 1949, which she held for over 15 years.⁸⁰ Her husband Theodore Conrad, also previously a student of Husserl’s was a professor at the University of Munich, which became the subsequent center of Husserlian studies after Goettingen. James Hart described its focus this way: “... the Munich-Goettingen Circle was committed to essence-analysis and regional ontology.”⁸¹ Hedwig and Edith shared a love of metaphysics, phenomenology (and Husserl in particular), and the profound bond of Hedwig being her “beloved baptismal sponsor” when Edith was received into the Catholic Church in 1922.⁸²

⁷⁷ *Ibid.*, #23, 36 and #257, 270.

⁷⁸ See James G. Hart, “Hedwig Conrad-Martius’ Ontological Phenomenology”, (Ph.d diss., The University of Chicago Divinity School, 1972). Hart states that “The work is referred to as “die Preisschrift” because it won a prize at Goettingen. The University had offered a prize for the best essay on positivism. Husserl was willing to accept the work for a doctorate at Goettingen. However, because Goettingen did not recognize the “real gymnasium” diploma of Conrad-Martius she took her degree at Munich under Pander— who acknowledged it immediately as a doctoral thesis., 12 note 1.

⁷⁹ *Ibid.*, 1.

⁸⁰ *Ibid.*, 6.

⁸¹ *Ibid.*, 2.

⁸² See Oben, Edith Stein, 16-20, and especially “Jacques Maritain writes, ‘How can one describe the purity, the light which shone from Edith Stein at the time of her conversion, the total generosity which one felt in her and which was to bear fruit in martyrdom?’”, note 25.

In another letter of 1936, after sharing her news of the possible publication of her own "small attempt" at ontology, she supported her friend: "Your ontology is eminently ahead of mine, even if it is not written; it stands behind everything you have said and written in the past years." And she asks Hedwig for her review of Heidegger's *Being and Time*; and "[b]esides that I would like *very much* to have an introductory presentation on the latest on atomic theory, if you have anything on that."⁸³ This request is likely a response to the excitement in the 1930's attendant upon the meetings of the International Congress for the Unity of Science in Copenhagen, in 1934 and 1936. At the center of this excitement was the challenge for positivism by the developing restated claims of Niels Bohr for theories of complementarity for the relations between different explanatory theories of "kinetic-dynamic complementarity and wave-particle complementarity."⁸⁴ In my view, this correspondence confirms the hypothesis that these Catholic philosophers could easily have taken the notion of the metaphysical complementarity of man and woman from physics and applied it to their own anthropological interests in gender relations.

The Continuation of French Catholic Personalism

Gabriel Marcel (1889-1973) a key figure in the French Personalist study group, converted from agnosticism to Catholicism in 1929. Marcel focused on the need for an open ego for persons in relation and for a creative fidelity in living a body of love and life-long commitment to another person. In his essay "Phenomenological notes on being in a situation"

⁸³ *Ibid.*, #228, 240. Niels Bohr's discovery of the principle of complementarity of classical and quantum physics with respect to understanding how to measure light as a wave or a particle would have been part of this new atomic theory that Sr. Teresa Benedicta was seeking to understand.

⁸⁴ See *The Philosophical Writings of Niels Bohr: Causality and Complementarity*, ed Jan Faye and Henry J. Folse (Woodbridge, Connecticut: Ox Bow Press, 1998). See especially the editors introduction 1-23 for a discussion of his complex relations between complementarity theories, and logical positivism, realism, and metaphysics. See also the actual texts of his lectures on these themes between 1932-1938 in Cambridge, Copenhagen, and Warsaw, and publications in scientific journals during the same time frame up and including 1962. Bold my emphasis.

Marcel elaborated on this core attitude: "I must somehow make room for the other in myself...."

We are concerned exclusively with the experience which is expressed by the words *being at home*...To receive is to admit someone from the outside into one's own home....to receive in this context is to open myself to, hence to give myself, rather than to undergo an external action."⁸⁵
 This reality of self-gift to another is an act of availability. This is the love that is at the heart of being in a family.

Marcel then observes that even though a husband and wife do not belong to one another like a possession; a person can give himself or herself to another as an act, almost saying 'I belong to you because I freely give myself to you.' This can be done in a spousal gift of love and in a religious act of giving oneself to God. In his "Phenomenological Notes on Being in a Situation," he summarizes it this way: "I should like to point out ... the curious incongruity... between the statement *I belong to you* and its counterpart or rejoinder: *you belong to me*. The latter implies a claim, the former a commitment."⁸⁶

Gabriel and Jacqueline Marcel were plunged into the deep mystery of the overflowing of love from their marriage into the development of a family, when in 1922 they chose to adopt a six-year old boy:

We had been told that he was a timid child, who would perhaps not let himself be known too easily. How moved we were in seeing him run towards us and throw himself into our arms, as though he had truly been waiting for us. This was a moment of grace which I still keenly feel today. Here adoption took on its full meaning. Were we the ones who were choosing? Were we not rather chosen? (A, 114)

Twenty years later Marcel was invited to teach a course on Fatherhood at Lyons. His journals during his preparation are full of excitement and long thought-out insights into the meaning of

⁸⁵ Gabriel Marcel, *Creative Fidelity* (New York: Noonday, 1969). [Original publication 1939]. 89-91. See also *The Philosophy of Existentialism* (New York: Citadel Press, 1968), originally published 1933-1947., 39-43.

⁸⁶ Marcel, *Creative Fidelity*, 97.

fatherhood. "First notes for a course on fatherhood which was requested for Lyons. Fatherhood as Heading—Fatherhood as a value of exaltation: "I am a father!"...Pride...; it is impossible to reduce fatherhood to a biological category, and yet it belongs to the flesh. Adoption is a grafting."⁸⁷

Creative fidelity is the form of the commitment of marriage between a husband and wife, and it is the form of commitment of paternity between father and child. In an essay which unfolds the metaphysical structure and dynamics of "Creative Fidelity" Marcel asks how is a person able to make a commitment to another person that extends beyond the moment:

What does it really mean to swear fidelity? and how can such a promise be made? The question cannot be asked without giving rise to an antinomy. The promise in fact is made on the basis of some present inner disposition. However: Can I affirm that the disposition, which I have just at the moment that I commit myself, will not alter later on?⁸⁸

He answers that a commitment is different from a feeling that may come and go. "The moment I have committed myself, however, the situation is altered. Someone else has registered by promise and henceforth counts on me. And I know it."⁸⁹ Poignantly Marcel remarks: "the personality infinitely transcends what we may call its snapshot states."⁹⁰ Ultimately, the guarantee for holding sequential acts of creative fidelity in continuity is a bond of absolute fidelity with God, who transcends time, and yet holds us in time.

⁸⁷ Gabriel Marcel, *Metaphysical Journal* 1943, in *Presence and Immortality* (Pittsburgh, Pa., Duquesne University Press, 1967), 91. [Originally published 1937-1943].

⁸⁸ Marcel, *Creative Fidelity*, 158.

⁸⁹ Marcel, *Creative Fidelity*, 159.

⁹⁰ Marcel, *Creative Fidelity*, 162.

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